

# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

*Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.*—Matt 22: 21.

Vol. III

Toronto, Saturday, April 13, 1889.

No. 9

## CONTENTS.

NOTES.....	129
CONTRIBUTED ARTICLES.	
The Supremacy Act and the Catholics.....	D. A. O'Sullivan 132
From the House of Commons.....	J. K. F. 131
Scenes in the House of Commons.....	Justin McCarthy M.P. 134
The Romance of a Jesuit.....	130
Mr. Goldwin Smith Teaching Americans.....	135
Father Harold on the Jesuit Outcry.....	133
Anecdotes of John Bright.....	139
EDITORIAL.—	
The Church and Education.....	130
The Late Archbishop Ullathorne.....	137
Reminiscences of Mr. Bright.....	137
The Holy Father's Decision in the Jesuit Settlement.....	130
The Award to Laval University.....	136
The "Putting Down" of Popery.....	138
Anti-Catholic Conspiracies.....	138
Men and Things.....	139
Canadian Church News.....	140
Catholic and Literary Notes.....	140
Book Reviews.....	138

## Notes.

The correctness of THE REVIEW's opinion, as published in its issue of last week, in regard to the sensational articles of *Le Canadien*, accusing the Jesuits of having intrigued against the influence of Cardinal Taschereau and of having betrayed the Papal Court into the commission of a diplomatic blunder in the negotiations for the settlement of the Jesuits Estates, namely, that they had not, as Ontario papers represented they had, the cognizance of Cardinal Taschereau, has been borne out to the letter. In reply to a direct question from a representative of *L'Electeur*, His Eminence stated on Tuesday that the *Canadien* had never been, and was not now, his organ, and that the views expressed in it did not represent his opinions but the personal ideas of its editor.

*Le Canadien* has since denied, in reply to the many remonstrances which its article has elicited, that it is actuated by hostility to the Jesuit Order. On the contrary it admires what is admirable in the Jesuits—their learning, their devotion, and the simplicity of their lives. What it complains of, it now states, is that the Jesuits and other religious bodies are imbued more with the spirit of their Order than that of the nationality of the people among whom they are spread, and whom they may in consequence expose to a host of difficulties when they meddle to rule both the Church and the State. We do not see that *L'Etandard* improves, by this partial change of base, its equivocal position.

"Cities, like men," says the *Weekly Register*, London, "are subject to strange fates and inequalities. To Birmingham it has been given more than any other provincial centre to possess great men and to lead large movements." It was there Cardinal Newman turned his steps when he left Oxford,

and it has been his home—with one short break in Dublin—for more than forty years. Two of its great men have been lost to it during the few weeks past. Archbishop Ullathorne, a great figure in Catholic England, has gone to his reward; and speedily following him, the great man of the people and orator, Bright. Besides being the home of the "caucus," it is also the home of Mr. Chamberlain, a very different sort of politician. Mr. Chamberlain, says the *Register*, is the creation of Birmingham. There he has lived, and made his money, and grown his orchids. There, too, he made his first trials in public life, and wore the resplendent livery of a mayor, and dreamed his great dreams of political ambition.

The New York *Herald's* London edition, which its proprietors evidently intend shall be conducted with the same license and want of principle as made the New York paper successful, has been promptly brought to book by the Bishop of Cloyne. The *Herald* misquoted a recent Pastoral of the Bishop, and based a number of false charges upon it. His Lordship's demand for a retraction and apology having been evasively met by that journal, the Bishop has written a second letter to the *Herald*, a portion of which is as follows:—

"I stated distinctly that the quotation was a *suppressio veri*, and the comments a *suggestio falsi*, or, in other words, that you left out from the extracts from my Pastoral words necessary to convey its true meaning, and based on this garbled quotation charges the most serious that could be made against a Christian bishop—namely, that he advised his people in the means they employed to advance the cause of their country, to have regard to the efficacy of these means rather than to their lawfulness or morality—an advice which, if it were given, would, as you say, justify every crime that has been committed in recent years, even the Phoenix Park murders. It is for this false quotation and the false charges that were based on it, that I required a retraction and apology. What I require of you now is the insertion of the extract from my Pastoral which you have misquoted, and an apology for this misquotation, and for the false and calumnious charges you have based on it, otherwise I shall be obliged to seek from a court of justice the reparation which you refuse.

What this extraordinary London edition of the *Herald* represents, or whom it represents, appears to be shrouded in some uncertainty. But that it does not represent the opinion of its New York office, the *Nation* of Dublin amusingly proves by the view taken of the part played by the *Times* in the Forgeries conspiracy. Said the London edition of February 27th, "Credit is due to the *Times* for having alone, single handed, and from no possible motive but high public duty, entered upon a costly harassing and thankless task." Said the New York edition on the same day. "It is difficult to say whether throughout the whole affair the action of the *Times* has been more conspicuous by its absence of good faith, or by its crass stupidity." So one is really left in doubt by these comments as to what the New York *Herald* does think.